M2515

Group I

Barn

Thursday, January 9, 1975

MR. NYLAND: ...and maybe other duties. We're going to live in a period of austerity. I would like everyone to turn off electric lights whenever they are not needed. I would like you to be very saving in everything you have; when it has any relation to the Barn, consider the Barn as if it is your property. Learn to be simple about the use of such things. I always, whenever we need anything new for the Barn, I always ask: can't we get it second hand? That is already such a habit with me, I don't wan to spend any money if we can save and do as good a job. So, don't take this simplicity out on yourself by not taking care of your health; but I would like you to understand that the Barn also is in a difficult positio We are suffering economically also. Things are getting more and more expensive and it does not always apply--only apply to electricity, telephon use of paper, everything that you have been handling and when you didn't think about the price, you start thinking about it now.

The activities - they have to be a little bit more regulated because it is our main income as you know, and I would like to make sure that each person understands what I really would like. I'm general manager of this Institute and I have a responsibility to see that we can keep going. I've asked Vin Woods to help me in that respect, making more uniformity in reporting and to see that such reports are given on time. Thi applies to all activities to which Chardavogne's name is attached or

where, when there is not that kind of a name with Chardavogne, that it belongs to us, that it is part of the Barn.

I also would like to mention to you, although I do know poverty as well as any one of you, regular contributions - monthly, the tithe, we are now just - and this is already first third of the month - only 50% of the people have paid. It is not right. I understand that you cannot do it, that sometimes you have a hell of a time. But at the same time your attitude should be different; and maybe other people who perhaps cannot and can never pay, they must know that they should like to pay. And I want to make quite sure that when you do come to meetings, that you really feel much more that you are a part of the Barn and help maintain it.

It's very important that you get that feeling, that proper attitude I call it an emotional posture. It is based on your conscience and it's one of the most important expressions of a conscience when you want to develop it. You begin with that kind of care for helping to maintain your life exactly the same as you do with maintaining your life physically for health purposes. You must consider the question of the health of the Barn, the health of the group as a family, important. It is not right that you are too sloppy about it, and I really would like you to say it, that you cannot pay on time, that you cannot as yet arrange for it, that you feel that it is still too much, or whatever the reasons may be, that you find out: is it all right that I don't pay? Do you understand that attitude? That you simply ask me: is it really all right that I don't pay this month? That would indicate that you have the right kind of an attitude. It's not that you ask me permission. But you want to communicate to me that you would like to belong to the group and still you would like to help and you would like to pay as you go and not just take in and take in and not pay any attention. Such a statement: is it all right? - comes from your heart, not from your mind. I don't give a

damn about your mind. It is useful for many purposes. For these purposes of wanting to cooperate, and to live together, and having a common aim - that comes from your heart. That is your attitude. That is where your conscience will start to exist.

There is another little thing: small groups. Maybe some of the smalle groups have outlived their usefulness. Some people may want to leave, may want to be quiet by themselves for a little while, not be a member of any small group. Some small groups ought to reorganize. Some of them have found out that they can or cannot work together. I don't want to disturb anything that is running well, and where there is sufficient satisfaction. But don't think that you have to keep on going to that when it has - that as a small group - also has outlived its usefulness. Then you can look for another one and you can start again choosing I know your small groups by this time well enough and it's quite all right that you make changes, because in working together in a small group, you really find out how serious people are and if they can agree with you.

It brings up another question: this whole attitude towards Work. Don't think that people have the same attitude when they start Working. And that they Work you must not forget; they always Work with different material because of their type, the way they are as a personality, the way they have been brought up. I've compared it to leaves on a tree which may be close together and belong to a different branch and they onl meet at the trunk. They look alike, they don't function alike; even the production of oxygen, because of the chlorophyll in the leaf, is not the same. Each person is different in the way they approach Work. Each person makes statements in accordance with his own experience. He Works with material which is his personality, which is different raw material for each person. There are of course similarities and when one says, in general, we are unconscious, and then in general wish to become conscious

of course these are good general words, but they don't always apply to that what you find for yourself to be, and you must Work with that first. You must Work to understand first what you are and where you came from, why you happen to think the way you do and the different influences that you have experienced yourself.

This question of Working together is very much like an understanding on an intellectual basis. Do you remember, we do talk once in a whil about the three different centers, and if there is a unity that one looks for in any one of the three centers, I've always said that the feeling center has to be absolute in an understanding. There cannot be any question or questioning between people when they emotionally want to unite. That has to be in an absolute sense, equal - in quality, not in quantity, but as principle. Physically, I have said, it is a matter of adjustment. That is, certain times certain things are not quite right but they can be adjusted and they can be changed, and they should be changed because there is a possibility for it. Intellectually, it is different. Intellectually one can have unity when one understands the thinking process of the other person. And even when the conclusions which are reached are different, the way they are reached, based on honesty, purposefulness and logicality can be appreciated; and one can remain friends and have unity of intellect even if you differ in opinions.

It is very much the same with the description of Work when you talk about your experiences. By nature of yourself, they must always be different, but you have to appreciate what someone else is trying to do. An you have to learn to understand it and also each person has to express it in the best way they can so that it can be understood, that it is clear and I hope also, logical. But then you leave it alone. Then you must appreciate it to the extent that it is satisfying and therefore it will exclude all kind of criticism. In a meeting, you make statements which can be acceptable and you simply let it go at that acceptance. Even if

you don't agree, the relationship between a person in his own results and his motivations, has to be honest and simple. Sometimes you don't know the motivation and a description of a result may not be in the same words as you would like to describe it. There is no room for criticism. There is room for a wish for further understanding and an exchange on the basis of, can you perhaps explain it a little better. But no definit way of wanting to poke at someone or telling the other person that they are wrong. They are not. They are correct in accordance with their own state, and you must appreciate what that state is if you do understand it The French saying, 'Tout comprendre, c'est tout pardonner' : to comprehend everything will excuse everything and will forgive it. And this is what I mean.

Last night was beautiful. It was such a good meeting. I was extremely happy because everybody contributed to that meeting, and you were all wishing to say what you felt and you wanted to say it in such a way even if there was a discrepancy in description. But that doesn't matter at all. There was such a wish on the part of everybody, I don't exclude anyone of that meeting. The level was right, only you might say there were pauses and silences. But even at that I had a feeling in listening to that this morning, that I felt in the silence, that people were thinking about what had been said or were preparing to say whatever they felt they ought to say. And it was quite exceptional how simple some of the statements were. But again I must say, no reason for any criticism. I hope you will have many meetings like that because they will open up the possibility for each one of us really to be engaged in the best way you can for yourself to continue to wish to Work whenever you can Work, and not to force yourself and not to be influenced by what other people might even say or think about you. That of course is always a difficulty because we are not strong as yet - not strong enough within to withstand the onslaught of the opinions of others.

You see that is a problem. The question came up, of course, like last night it was in that nature of a discovery of a variety of different problems, not always clearly understood maybe, but nevertheless voiced and also coming from the right place. And this whole question of knowledge about oneself. It became quite apparent you see, that wherever we get the knowledge we always have to digest it in some way or other. There is a knowledge that you already have of yourself, that is based of course on your own experiences and the degree of your maturity and the way you have been living and the way you have been influenced by others, the way you have accumulated certain facts about yourself, and the different things which become associative whenever you start to think. That I would call it is knowledge which is already your own. It belongs to your personality and to your mind, it is developed, it is helped by means of your feeling and all the time that what now comes in as something new is an addition either to that knowledge and you accumulate it, or it is something you question and as it were you try to understand it and determine after a little while what is right for you and what isn't. So you have a perfect right to say that is not as yet for me, or that is outside of my ken; but it's only one part of knowledge of yourself. You get it when you are within yourself in your inner life. Many times when you sit and muse and think and meditate, you consider yourself and of course you use impressions you have received and which you remember. That is one part and it is an important part of your knowledge because that part of your knowledge happens to make your personality.

There is another part of the knowledge which you receive from the outside world, and that you receive by means of reactions. You see the first group is based on the activity of your mind and your feeling and it belongs to you, solely to you, because you have a right to have that knowledge and sometimes you have worked for it or maybe even fought for it. But the other kind of knowledge comes to you from the outside and you

react to that, and it becomes a different kind of knowledge because it is really is not your own, but you accept it because it is apparently addressed to you, and particularly when it is a judgment or an opinion which you hear and someone has that opinion about you.

Now the question is what to do with that kind of knowledge. It is not your own. The question is: does it have value that you wish to make it your own? I think in the first place you have to consider it as knowledge so that it then ought to be looked at. It is knowledge about you, particularly, as I say when the knowledge is a description of certain characteristics of yourself, of opinions someone else has about you, and sometimes well-meaning as friends and so-called truth. At least it may be truthful in accordance with that what the other person was thinking. It does not mean it's truthful for you and it does not mean that you have to take it in as such or even that you have to pay too much attention to it. I think you have to pay attention to it, a little at least, because it is created by you. And the other person had reacted to you and they have expressed an opinion based on your behavior, based on what they have seen, based on what they have felt of you and what they have been thinking about you. So you are involved to some extent. That it has gone through the particular receiption of someone else as a friend and that perhaps the kind of knowledge that they have received of you, th impressions they have received, may have been filtered in some way, or perhaps even become prejudicial or may be loaded because of some other connection that they have had with you before. So there may be all kind of reasons why even that what you perform and what you show as behaving is not entirely correctly recorded by someone else. And then again, when they start to talk to you, again, it is probably personified in some way or other, or rather let's say personalized, or it is given at the time when they feel it is right to say so and then it becomes dependent on circumstances in which it is said.

So, with all of that, I think quite logically, it is all unconscious. At the same time it belongs to ordinary life and we just cannot exclude ordinary life. The question is only when you receive it, how much value do you attach to it? It may have value and you start weighing that against that what you know of yourself and you compare it. You see if you can accept it or not, you see if it actually can be of us and it is not of use when you cannot place it. And don't get angry abou it; it is only an opinion of someone else. But if the opinion from that someone else is something you ought to value because that someone else has a meaning for you in your life, you will have a very great difficulty in finding out what is actually the truth for you, because you want to believe yourself. At the same time, you have no right to just negate any kind of opinion of someone else. And if he is a friend, you have to pay attention to it if he means it well and if it is honestly meant. But there are all kind of 'if-if' conditions connected with it. Finally you are left with these two kinds of knowledge and you have to digest both. The reaction-knowledge if one wants to call it that way, enters into you and could become your own, if you let it. If you let it penetrate of course it is your own, and then if it is digestible and sometimes even when it is palatable, you will eat it; and it will join with other kind of knowledge which you have already within you, which of course is based on your own experience of the past and perhaps you attac more value to it than a new opinion which might come in from someone else, although that is not always the case. Because someone else can open your eyes to something you haven't seen, and then, for that reason, you have to be quite unprejudiced, because as it were, you never can tell.

So, in the first place I think one should be quite open about it without being disturbed, particularly when that what the other is going to say you don't like. At the same time, that was the impression

created. and perhaps you were responsible for that kind of an impression on someone else. But here you are as a person digesting knowledge. Much of it is of course quite superficial, and much of it, practically all of it I would say is unconscious. So it belongs to a certain realm of your ordinary life.

Now we start to look at it from a standpoint of Work. Things become a little different because the reception of such energy, as expressed by opinions of others and also the energy which is within a person, when he is as it were digesting or considering what he is, and where he has received his knowledge, and is trying to put a value on it - all of that comes then from a point of unconsciousness trying to enter into an objective world. That is already for knowledge that one has received as a personality when you start to weigh it. It is helped this particular process is helped by the reception of a third kind of knowledge which reaches you through a possibility of objectivity. I call it objective knowledge even if it is not entirely hundred percent. It has already a coloration of what we call impartiality and simultaneit It has to do with Work. It has to do mostly with what you are, first as the acceptance of that what you are, gradually seeing what you are, or even how you are. All of that, of course, comes in slowly when you keep on Working and you accumulate more and more such data which become very valuable to you for future use. In connection with that, you start to compare it with the knowledge which you have received partly already from yourself unconsciously and partly from the outside world, as it were from your good friends or enemies or even little children. And there you are with three kinds of knowledge, and something in you has to make up its mind or has to start weighing it or has to start to consider it or has to give it value, and the value has to be judged by the possible use for yourself now in the sense of wanting to grow up, of that what is really important for that kind of growth.

So, you see, the measure is now very definite, that you know what is right for you and what isn't, when you want to consider it from the standpoint of wanting to grow up. When you consider it from the standpoint of living on Earth you have to see what is the value you ought to attach to the opinion of others, and what ought to be your own knowledge of yourself on which you can more or less rely. Now this question of relying on the knowledge which you have yourself, which I call sometimes associative - because it takes place within the possibility of associations within yourself - that kind of knowledge can start to be verified by the objective knowledge. That is a very important problem, because if you want to make sure that that what you think of yourself and that you wish to describe it, you should try to become as objective as you possibly can, even in ordinary life; then start to verify it with the results you have obtained as being a result of Work on yourself. That is a long process and it will take a very long time before you really can compare it; and for the time being it is important for Work, and Work continuing it will give it, but it may take quite some time before there is enough accumulated that it will be of sufficient value to compare it with your ordinary unconscious facts. So, you are still left with that what is your own and that what has been given to you from the outside. How will you now judge it, because that is really the most important question.

You see, the question of Work understands very well what the influences are of an unconscious life, and the description of that what one is which one has to accept, first as a behavior form of physical movement of the body, or the condition of the body without describing it, or the way a body is behaving in general, also gradually including the question of feelings to be acceptable also, without being affected by feelings one likes or dislikes - to take away that what is the description of a feeling, and to consider it simply as a state. And the ques-

tion of the mind also looked at objectively, as a functioning of the mind itself in a mental process without valuating the different thoughts in comparison with each other, and if possible not to allow any associative values to enter, particularly when they belong to the past. The more one can look at these observation processes, which are three - three kind, the better it will be, the more it will be at the present, and then excluding many thoughts and feelings of the past. This means a great deal of Work on the part of oneself and it is not easy at all.

The way it is helped is that, as a result of Work, one reaches every once in a while within oneself, a very definite level, a level which is not dependent on the three centers, but a level which is made by the condition of the three centers as they are developed. That kind of level I call level of being, but it is very difficult to define where it is and where the location happens to be, and sometimes it seems to be in one center or in another or in the third. Sometimes it seems to be a combination of all three, sometimes it has nothing to do with the three centers at all, it has to do with an intuition which just happens to be, and sometimes it is almost impossible to try even to define it. One only will know it by a certain experience of that kind of level, and I call that being existing. It can be reached by means of Work. It can be reached by the three centers being united. It can be reached as a result of an objectivity regarding oneself in which then all kind of behavior forms in all three centers can be understood for whatever they are without any further description. That we call of course one reaches within, by means of these three different methods, a certain point within oneself which is a Magnetic Center. And a Magnetic Center starts to function when it is touched by an 'I'; and that then the level of being is somehow or other in between Magnetic Center and 'I', if you can imagine that. And it is difficult even to imagine and you cannot tell exactly where it is because the 'I' is not always in the same place and

you don't really know the location of your Magnetic Center. So we are groping a little bit in the dark. At the same time the question of being exists by intuition, by a flash of a moment, and by a realization which takes place as a result of awareness. Try to imagine or look at awareness.

Awareness is the exclusion of your five sense organs and still functioning as a sense organ of a different, higher nature. It means when the five sense organs are not functioning, it does not mean that your activity of the mind or your feeling has stopped. It continues but it is not fed by any of those five sense organs and therefore, whenever they are going they are kept going by means of something else. If one closes one's eyes and you sit and you are relaxed and you have, let's say, been sensing, then it is as if - and for the time being it becomes 'as if' first - as if something takes place within you, in your head, wanting to go down deeper to the rest of your body and not being able to find a road, at the same time having a realization of you being alive. This of course is an experience that one can have and it is not subject to any result of the five sense organs. It is a result of something that is within as an awareness trying to become known to one, usin first intuition for that kind of a purpose without having any form in which this intuition is even manifested. And sometimes it is the depth of your thought. About this it is difficult to judge because it means that one tries with one's mind to divorce oneself completely from the functions of the mind and keeping the mind active without being affected by the results of the five sense organs. When it is still in activity, it is alive and then that depth of the mind can be realized by the person as existing.

Now these two possibilities: the existing of the mind in depth and the existing of an emotional state, which is linked up with the totality of one's existence which one acknowledges, forms the level of a

being for a person, and the more one is objective about the road which has been followed the more the level of the being is raised above a man, away from a man, first resting on the level of Kesdjan, then resting on the level of a Soul. And it is this process that will help one. In that process, there is a kind of unity which is not easily described. It is a oneness for oneself which one knows about and any further description would be quite deleterious. At the same time when it does happen, one has a very definite knowledge of it existing as something that is one's own, and it is within that, 'as if' again I say - many times it is now 'asif' because we Work this time by imagination and it has to become verified by further Work - as if that which is touched is the center of oneself within oneself, which I've called Magnetic Center, which is then non-dimensional. And it is this question of an acceptance for oneself in which life is not any longer in the form which is familiar, and at the same time it gives one a very definite experience of life existing. It is a time in which there is no feeling and mind functioning really. It is a time in which there is timelessness. It is a time at which there is only that moment of existence without any further wish for any kind of description. It is a time in which one can take a breath and finds that that breath is connected with something else not of yourself. In that way this question of unity has to do with the existence of higher forms of life. And in that way such moments, when one has such an experience, are the connections with a higher form, not defined necessarily, just simply existing as a force in a field away from a human being, and most likely not even connected too much with the Earth or even the planets. It is a state in which there is that kind of energy which then for one moment is opened up and flows to one, is received by one, creates that impression and that particular experience, and then leaves one in a certain state of unconsciousness,

but of extreme value to that what one has received as an experience which one remembers.

It is at those moments that these different questions of knowledge of yourself can be starting to be judged. We called it, not so long ago, the question of unity - the question of an inner life existing without having any particular definition for oneself or any wish to have it defined by someone else. It is a question which exists then as a reality within, where there is no possibility of any function of oneself in a personal way or any function of anyone else outside of oneself to be able to touch it. It can only be touched by what one, in the stillness of one's trust, will call God. And that kind of unity is of course reachable, and when it can be accepted in that sense, it gives one moment of eternity.

Now it is necessary to see that this can take place on Earth and it becomes extremely important that one can experience it because at that moment one is really king within one's own world. One says even, to oneself, and particularly afterwards in thinking about it, one imagine that that what takes place is the existence of something that is completely permanent for oneself, that is indelible, that cannot be further touched by anyone. It was touched by oneself but it is now closed up and back again into a certain surrounding where it is protected. When it is there, it can have a certain statement regarding that, you might say, where it came from, because you must say : that what I touch in this kind of a state of my being, also that what is being has touched me. And for that reason I have a right to think about it, and I will not do any damage to the memory of what has been experienced. But then I start to associate in my mind certain conditions which then relate to the condition of unity and I say then, at that time: that unity for me was a wisdom which I cannot obtain from anyone and I have not as yet obtained from myself. Sometimes one says, that wisdom of the knowledge

of myself being as I was and then I was as I was, means for me a realization of a contact with that what is God-given, and from that standpoint no one can ever touch me and I don't have to pay any attention to any thought of myself, my so-called self-knowledge and whatever anyone else might have given me as so-called knowledge of myself.

It happens for a little, that is, the moment exists, it disappears, the memory continues, also that disappears, but there is a chance of then description of that what has happened and an 'as if' - as if it could be brought back and by re-experienced. I call it a moment of unity, a moment in which there is an entity of an existence in which I am king and no one can tell me any more and any more better, and no one, not even God can tell me at that moment what is what, because that was God Himself telling me.

Now you see, it doesn't last and then I have to deal again with ordinary life. And so even if I say, it doesn't disturb me and I know of such moments for me when I exist and I am free, I cannot be touched anymore, it doesn't help me at all in order to meet conditions of the Earth unless part of that of what has been the experience remains with me. We have explained that. We have talked about it. The whole process of the operation of observation in an exact form, of that what implies of course impartiality, complete non-identification, meaning also simultaneity of time non-existing, that that what actually then goes over from this form of unity into the next step of participation, and there are reasons why I must return. Because I cannot live, even if I wished, in that flash of a moment. It is God-given, but that's all. It is only a gift. It is not God Himself staying with me.

In the second place I am not entitled as yet to live there because my life on Earth is not finished. I have been led up to have this kind of an experience, and for that I am grateful but it does not mean that I'm entitled to be able to fly away and not to return. I cannot

ascend to heaven. When I say participation, I descend from heaven. I descend back again to this Earth six times at least. It's interesting that in one of the first editions of Gurdjieff's book, these descents, one of them was an ascent. It was number five. Gurdjieff changed it afterwards and probably he had his reasons for doing that. But I do remember questioning it: why was that called an ascent and all the others descending to Earth?

(SIDE TWO)

The reson for this question of ascending to heaven is really like assumption. That ie, one is entitled for one moment to leave this Earth. One is entitled to die, perhaps to come back in the next reincarnation to fulfill and continue to fulfill the aim of one's life. It also means that that what I now experience as ascending means that I can experience a complete freedom, and it will be an impetus for myself that then when I descend again, that I then will meet the conditions of Earth in a better way. Say it in a different way: I wish to participate with my life but there is constantly within me the love of God. You see, it becomes very important to interpret it that way because that what after all has taken place is a realization out of this world and it can only, because of the grace of the Lord, that can happen to a man who is sinful and unconscious and is still living on Earth.

M2515

The reason for this question of ascending to heaven is really like assumption, that is, one is entitled for one moment to leave this Earth. ~~That is,~~ One is entitled to die, perhaps to come back in the next reincarnation to fulfill and continue to fulfill the aim of ones life. It also means that that what I now experience as ascending means that I can experience a complete freedom, and it will be an impetus for myself that then when I descend again, that I then will meet the conditions of Earth in a better way. Say it in a different way: I wish to participate with my life but there is constantly within me the love of God.

You see it becomes very important to interpret it in that way because that what after all has taken place is a realization out of this world and it can only, because of the grace of the Lord, that can happen to a man who is sinful and unconscious and is still living on Earth, and the reason for having to experience it and being allowed to experience it means that I will not give up; that I can realize that the possibilities of final freedom are still ahead of me but I also must know that I am not as yet free, and the realization of not being free as yet although I do know what freedom means, but not being able to live there, makes me come back to Earth in order to settle that old question of indebtedness to Mother Nature. Then I say, I descend many times to the Earth. I descend to all the different particular behavior forms of my body. I see all the different traits,

And now the self knowledge which I have received first from myself and now from someone else, whoever it may be, can now be judged as to their validity, first for ordinary life. I have in my ordinary life an aim. I am already affected by the ideas of heaven, and I now try to see in participating with that what is my life on Earth to what extent I can already use that kind of terminology, different kinds of measurements, different kinds of attitudes, different uses of different functions of the three centers, different ways of separate functions of the three centers, different ways of making the centers combine in harmonious combination. All of that is possible for me when I have learned how to Work and when I hope that there could be the possibility of an 'I'

continuing to exist with me and take me by the hand, and in that way participating. You see, you remember heaven and purgatory and hell. You remember Dante. You remember Vita Nuova. You remember how he was guided on his journey through the Earth or through heaven, he was advised. Many times this particular image comes up that men are being guided and that they have someone with them, sometimes visible sometimes not, sometimes talking, sometimes just taking them by the hand, but guiding them because they have an aim and they need, at times, a certain reassurance for themselves to be able to continue the way they are because sometimes the difficulties and the obstacles of ordinary life may be a little bit too much and then maybe they would despair and not wish to continue.

The question of participation is that one wishes to continue but with the guidance of that what is of any kind of objective value. If it can be personified and if you can call it 'I', it maybe easier to have that, and to say my 'I' is guiding me. But if that is not clear, that what guides me through all kinds of experiences of life is the queston of how to weigh that what is important for me and that what has lost already its value. Now many times the information which other people give me I already know, and you might say they are affirming knowledge of the fact of my own wisdom of that what I call my 'amness', my self-knowledge. In that sense, I don't care anymore what they say because I know better. I know already beforehand what they might even say, I can predict it and I also have already done with it, that is I have already digested it. And if they say that I am a liar and I know I am then I say, yes, thank you, it is quite right.

Of course, it is not always that easy, and the difficulty is then a fight between that what I have received from the outside world and that what I still would like to believe partly, and partly I don't want to believe it. And for that I want to substitute what I believe in and then I know that what I believe in may also be colored, and so I am constantly driven in any experience of that kind to the necessity of wishing to continue to Work on myself.

Don't ever forget this. Whenever you start to talk about such questions of different people telling you this and that, or your own experience of finding out what you really are, the only way by which it can be met is in that realm of light created by Work. You don't have to look at the darkness of yourself. It will come to light when you Work. And then there is no reason anymore to call it darkness, because under the influence of Work itself, particularly the guidance which is the light on the path, the path may lead through all kinds of darkness but when there is a light you don't bother about the darkness any longer, and the ultimate aim, of course is the totality of the Earth. That means that I will because the Earth rotates, all parts of the Earth will be lit up in time. The things that are dark for me will not always stay dark. I can keep on hiding them if I want to, but when I wish an openness for the reason of self-knowledge, I start to rotate my whole body already, to expose it at times to the influence of Work itself and shedding light on that what I now call dark simply because I feel that the totality of me is the only thing that will help me because I cannot live in parts. I live totally or I don't live at all. Again ~~it is~~ this is this question of yes to the totality of myself, light and darkness, or not at all. Either I wish to Work, I want very definately and I must have an aim for the wish for that kind of self-knowledge as a result of consciousness, and I have for myself a desire which is based on the development of my conscience, or I say no and then I close up and remain Man Number ~~1, 2, or 3~~ one, two, or three.

We talk about Man Number four being unconscious as DO RE MI. But when he starts to wake up at MI and sees the possibility of the SOLIA SI of the Kesdjanian Body, he will start to Work because there is a wish which is kindled in him and at the exclusion of all the different experiences which he has had, he knows that, after some time at least, that the only road is towards freedom which only can be reached by means of objectivity. And so the judgement of other people has very little to say to me, but I must also know that that what I am where

I am not touched that is only a very temporary experience. It is beautiful to have it. It is beautiful to remember it. It is beautiful to bring it back in such a recall that it is as if again experienced. But to be quite honest, it is of no use to me at the time when I am confronted with different questions of unconsciousness. At that time I only can meet such questions when there is something else which I have made to be present to such conditions of obstacles. That what I have made is a Messenger from Above, and sometimes I can say it is a Messenger from my own unity, my entity. I have asked at the time when I experienced the presence of God, if that can be remembered by me in some way and He has said, yes, I will send you the Holy Ghost.

And so now when I am experiencing difficulties in my ordinary life, I wish the Holy Ghost to be there. Try to understand that because that was the fire on the heads of the disciples, that was first the light-giving and afterwards the warmth-giving because that is the meaning of fire. That means that what became openness and understandin in the mind and that what became within one's heart emotions and benevolence; and with these two, these two concepts referring to the mind and the feeling, that what became the intensity of the wish followed by the creation of an 'I', that what then became the Holy Ghost for oneself in the unity of consciousness and conscience.

That is the process. That is the process of participation. If there is no desire to have an 'I', no desire or even discussion of a wi to wake up, no discussion of the possibility of objectivity existing, you will constantly have different opinions about what is the good of the knowledge of someone else and the knowledge of yourself. The only judgments will be given by that what is impartial and that is the Holy Ghost for oneself. That is the neutrality. That is what causes within

oneself the unity of conflicting ideas. That what gives the benevolence of listening to whatever someone else may say and the wish for a conscious, logical understanding of that what one is oneself within.

And so these questions, when you do talk together, try to be as muc aware as you can of yourself, and whenever you talk about anything that you will want to do, always make a promise to yourself that you will do it in the name of the Lord. When I use that expression, you must understand what I mean. It is not the Lord as God and it is not A Father-Maintainer. It is only that what is represented in the Bible as the Son, or the Son sent by God to us, or that what we know as Christ And the concept of Christ means method, and method is centered around 'I'. And so, when I say, for the love of God, or wishing God to be with me, it means the representation of such a God in my life which I say is the highest that I can aspire to at the present time, is that what is Christ for me as 'I', and that means Work.

You must always solve these problems by means of Work. Whenever you talk about it you must introduce Work and Work attempts. You must not talk all the time about the experiences themselves. They can be discussed. But when you talk about how to solve them, you have to see how to introduce little bits of possible objectivity in some way or other, small as they may be but represent light as principle. When I s that, I compare again two leaves who are together and [redacted] affected by the wind and in the same way. It is not right simply to say that what of a higher value will gradually give me the information. It will in time. If I could maintain unity I would gradually understand that what was unconscious as life on Earth, but I cannot stay there and I return and I still have a task to fulfill. It is very much the same as ~~saying~~ seeing of course snow will disappear in the presence of the Sun. It is right, it will. But you see, when I am a man I take a shovel and I shovel a

little bit of snow away. I don't want to be solely dependent on the Sun. I wish to become a conscious man. So when I want to leave it to God, I ask God: Give me that what can help me and can take me by the hand. Then I will be advised, at the same time, I will also be bound to that. That is what I call shoveling the snow away that the Sun doesn't have to do all the dirty work.

This question of the introduction of thinking and feeling about Work. It has to be more - let's call it - advanced. It has to be more brought to the group. It has to be more discussed how to solve such problems which of course are important and which you must discuss among yourselves. But then you must discuss among yourself. But then you must go home with an idea of how can I apply the Holy Ghost in my life. The positivity and the negativity of that, what is within one, dark, and what is light, the combination of the two in understanding of both have to exist in contradistinction to each other, keeping each other in balance, but by accident always affecting each other and touching each other and eating each other up. The Holy Ghost prevents that because it will see that what is important and can be extracted from one or from the other must be digested for the purpose of my own growth. I say this many times that are like, like an electrostatic machine where the two discs can be brought close together, The positive and the negative electricity without touching each other, but the more I can be in-between, the more the effect will be of one and the other, and I retain my value by the reception of that what is given from the left or from the right. But, when they get a little bit too close, I run the risk of being crushed. And this is what I have to know because if I continue too much, either to the left or right, or I have become affected too much by this wish for unity, I lose track of the Earth, and when I am on this Earth and I forget about the possibility of unity

then I lose track of myself and I become lost.

The solution then in all these questions is all the time to see where can I now use Work? What is it that makes the leaves of the tree alike? The branch to which they belong and the meeting of the two branches in the trunk. That is the source of information of objectivity. That is the solidity of a group as a whole. That is where one meets in understanding what another person means when he talks, without having any desire to change that what he is saying but understanding the logical sequence of his thoughts - where they really come from, and the meeting place is in that what causes, as principle, a man to think the way he does.

You see where it actually does take place is in the feeling, because about that and particularly in emotions, I have no trouble; because that what is emotionally understood is a unity already and the mind has to have a chance to make contact with that emotional state. I say many times that what is the Soul becomes dependent on the Kesdjanian body. Until the Kesdjanian body has been grown up and then it will return to the Soul everything that had been made as a partnership. The combination of the SOL LA SI of Kesdjan with the DO RE MI of the Soul has become one unit, and at the death of the Kesdjan, the Soul body profits because it receives the life from the Kesdjanian body as well as whatever still may be in existence of the physical body.

When I want to Work I must remember I ought to Work whenever I need it. Whenever I want to pray for it, that it may be of help, I must then pray. When I talk about it I must remember in talking, that that is constantly in my mind, in the back of my mind remdnding me, as it were, every once in a while: Don't forget there is Work. Don't forget there is a key to all these difficulties of ordinary life. Don't forge you have had an experience of unity. Now let it be shown that you do

remember that. Don't forget that is always in existence because it was in existence before. Therefore you can have belief in having the same kind of experience again.

In your discussions, you must bring it up much and much more. You must really vocalize that. You must say it in your answers or in your ~~and real~~ descriptions as if you are saying to yourself, don't forget Work is the solution for me, not the discussion, not the clarity in my mind and my consciousness, and not even the tremendous wish which could be expressed ~~in the~~ as a result of the existence of my conscience. That of course is all understood. That is all to be added. The kingdom of Heaven is only the question of how do I reach it? When that is there and the wish of reaching it is clear to me and I do to the best of my ability that what I wish, to keep my eyelids open and to keep on trying to be awake and to keep on extending awareness, and making constantly, constantly, constantly such efforts, everything that I will do and say and feel and think will be affected by it. And so the answers you will give in a group will also be spirited in that sense. Of course there is no question about the unity existing as a result of that what is your inner life. Because a unity can only continue to exist when it is free from the body, and all the time thinking about that what is body and that what need and what we use at the present time on this Earth, I of course consider all the time that I don't have to use it any longer, so of course I think about dying to my body. But when I say dying to my body I say that what is alive that becomes much more important for me.

I think you can have even better meetings when you keep on referring each other to the question of Work. Not so much of what someone else wants to tell you, sometimes it is done in the form of criticism which I say doesn't belong at all. If it is done out of the goodness of their hearts, I think their heart needs a little revision, because

they don't know what is good for me if they want to tell me that. But I will be open to understand their attempts in trying to tell me and giving me the benefit of the doubt without saying so, definitely, that such and such and such is wrong with me. Who the hell are they to judg about me? But that also means I have to be the judge about myself. Almost, I would say, to the same extent as someone else is judging me, I have to take over whatever their attitude may be and I have to see what I am in the eyes of ~~others~~ them. I must consider them because it happens to take place on Earth and it happens to have a value for me because I am affected by it. Don't close your eyes to that. Don't become conceited. Don't think that you already know or that you don't have to pay attention. Don't think that you live in that state of invulnerability. You don't, only at times and you know it then. and at times when you do know it, and you express it for yourself, it is beautiful. But it is not as yet a solution for a man who wants to become harmoniou A man who knows he is still living on Earth and he has to deal wit the difficulties of ~~his life~~ this earth, who has to deal with the difficulties of this life, whether ~~live his life~~ still for whatever span will be alloted to him by God or by Mother Nature, or whoever is the judge of his longevity. A man must learn to Work in all kind of conditions and wherever he happens to be. In conditions of himself, he must learn to see himself impartially in all forms of his behavior, only the physical - it is only a little step, the feeling, a whole range of a language, and the mind, a whole range of associative thoughts. All that to be judged, that is in the same sense as Gurdjieff means it, impartial criticism: to be judged by impartiality, to be judged by the values when they exist; to be judged when they are without association When they are already free; that is, that what I wish to be, I make my 'I' receive impressions which are already free. It can do that when th 'I' is objective, then it must look at me in that kind of freedom and

not be bothered by all the introductions of opinions of other people and not even be bothered by that what I happen to think about myself.

I am just that what I am and with that I Work within my own realm; and with that I become responsible for the expenditure of all energies which have been given to me; And with that I keep on praying for wisdom to know to do what is right, and to see at what time I must act, and at what time I am allowed to sit and think and feel and meditat and try to become aware of myself sitting and meditating and feeling ar thinking and doing. All this belongs to a man when he wants to grow up. He makes room for all possibilities of his behavior. All his wish are acceptable. All that what he is as a personality and the expression of that form of life will be seen, will be scrutinized, will be accepted without criticism. That is me. Thank God that is me. Thank God that I know that is 'I'. With that I change my attitude because I'm no longer ~~no longer then~~ me. I have become 'I' and from then on this 'I' tells me - tells me what I should become.

Let's leave it at that. If you have questions, we can talk about it on Saturday if you like. I thought it was better to give a little bit of an overall impression I had of the meeting last night. I still tell you, I thought it was an excellent lovely, wonderful meeting; And I'm very grateful because I do believe just in that in that direction there is the salvation and the solution of the longevity of the group itself.

Goodnight.

END TAPE

Trans: Lori Dewar
ROUGH: Lori
proof: M. Wolfe
proof: